Supernatural Influences

Neceſſary to

SALVATION:

Being a

VINDICATION

Of the Fourth PROPOSITION of

Robert Barclay's Apology

FOR THE

True Chriſtian Divinity.

In ANSWER to

Thomas Chubb's Treatiſe,

ENTITULED,

An Examination of Mr. *Barclay*'s Principles, with Regard to Man's Natural Ability ſince the Fall.

By *THOMAS BEAVEN.*

LONDON: Printed and Sold by the Aſſigns of J. SOWLE, at the *Bible* in *George-Yard*, in *Lombard-Street*. M.DCC.XXVI.

BRITISH MUSEUM

THE INTRODUCTION.

THE *Love and Regard I have for the Chriſtian Religion, and the good Will I bear to my Fellow Creatures, are my Motives in anſwering* Thomas Chubb's *Examination of* Robert Barclay's *Principles, with Regard to Man's natural Ability ſince the Fall; and not any Love I have to Controverſy.*

But as it ſeem'd clear to my Underſtanding, that this Performance of T. Chubb *had a direct Tendency to ſtrike at the very* Vitals *and* Eſſence *of the Chriſtian Religion; and to reflect on the ſtupendious Miſſion and Undertaking of* Jeſus Chriſt, *the Lord of Life and Glory, with Regard to the Deliverance of Mankind from the Bondage of Corruption, and bringing them into the glorious Liberty of the Sons of God.*

This, I ſay, ſeem'd clear to me to be the Deſign, or at leaſt the natural Tendency, of T. Chubb's *maintaining the Power and Ability of meer human Nature, as at preſent ſtated, (or of Man in the Fall) without any ſupernatural Aſſiſtance to repent, amend his Life, and keep God's Commandments; that Men may come acceptably to God, without any internal ſupernatural Light or Operation;* Page 15. *For if he at all believes, that*

God did ſend his Son the Lord Jeſus Chriſt into the World, as the Holy Scriptures declare; yet it ſeems, 'tis his Opinion, 'twas only to tell Men they muſt keep God's Commandments, and repent, and amend their Lives; without affording them the leaſt Grace or Aid, by his Holy Spirit, in their Hearts, to enable them ſo to do; contrary in my Opinion, to the whole Tenor of the Goſpel, and the moſt expreſs Declarations of Scripture, that can be. This Doctrine, I think, is not only maintained by him, in Page 15, *but runs through his whole Book; and is very manifeſt in his Sermon to his modern* Deiſts.

But if it is really Thomas Chubb's *Opinion, as it ſeems to me to be, that Chriſt came only to ſet Rules of Life to Mankind; and not to afford them the leaſt Help or Aid, for the practiſing of them; He muſt think the Holy Scriptures to be as romantick and wild, as he calls, that of Chriſt's ſaving Men by acting in them, Page* 77, *in his Sermon to the modern* Deiſts; *that the Evangeliſts and Apoſtles, were ſome of the moſt deſigning, or deluded, Creatures, that ever lived, in teaching quite the Reverſe, to his Doctrine, concerning Jeſus Chriſt; in teſtifying, as Experimental Witneſſes, to his Power and Aid; Nay, that even Jeſus Chriſt himſelf, is not free from ſuch Imputation; who ſaid,* Without me ye can do nothing, *John* 15. 5. No Man can come to me, except the Father which hath ſent me, draw him, *John* 6. 44. This ſpake he of the Spirit, which they that believe on him, ſhould receive, *John* 7. 39. Behold, I ſend the Promiſe of my Father upon you: But tarry ye

in

in the City of *Jeruſalem*, untill ye be endued with Power from on High, *Luke* 24. 49.

The Apoſtles give Witneſs to the coming of this Power upon them, Acts 2. 33. *and teſtify to Men*, By Grace are ye ſaved, through Faith; and that not of your ſelves: (*that is, not by the Power and Abilities of human Nature, but*) it is the Giſt of God, *Eph.* 2. 8. You hath he quickned who were dead in Treſpaſſes and Sins, *Ibid.* 2. 1. The Law of the Spirit of Life, in Chriſt Jeſus, (*not human Nature*) hath made me free, from the Law of Sin and Death. For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son, in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh; That the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit, *Rom.* 8. 2, 3, 4. If any Man hath not the Spirit of Chriſt, he is none of his. (*No, he is no true Chriſtian, without the Help of the Spirit: Human Nature alone, cannot make him ſo*) *Verſe* 9. No Man can ſay that Jeſus is the Lord, (*that is, can witneſs him to be his Saviour*) but by the Holy Ghoſt, 1 *Cor.* 12. 3. It is God that worketh in you both to will and to do (i. e. *he quickneth the Powers, and Faculties of the Soul, and not you, your ſelves* (of his good Pleaſure, *Phil.* 2. 13. *Tho'* T. C. *ſays, Page* 94, 'They (*that is, ſome Chriſtians*) would 'rather that Chriſt would ſave them, by act-'ing in them, or by doing or ſuffering for 'them, or in any other Way, than by his 'putting it upon them, to work out their own 'Salvation,

'Salvation, as aforesaid. But alas! (*says he*) 'none of those Ways can possibly do it.' *See what Opinion he has of the Power of Christ! forgetting or neglecting, what the Apostle says, in the next Verse, as his Reason for admonishing Christians, to work out their own Salvation,* viz. For it is God that worketh in you, both to will and to do of his good Pleasure. He that hath the Son, hath Life; (*is quickned by HIM, not by Nature*) and he that hath not the Son of God, (*as a quickning Power in his Soul*) hath not Life, (*he cannot have it by his own natural Abilities only*) 1 *John* 5. 12. *For he is* born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, (*of the Abilities and Powers of human Nature*) but of God, *John* 1. 13. *Many more Scriptures might be produced, to the same Purpose; but these I hope, will satisfy the impartial; yet, I don't expect they will have that Effect upon* T. Chubb, *for he enters a Caveat against urging a Collection of Texts of Scripture; and answers beforehand,* 'Either 'those Texts, when rightly understood, are 'consistent with the Nature and the Truth 'of Things, or they are not; if they are, 'then (*he very unjustly says, as I believe I have made appear in the following Answer*) 'they 'cannot express Mr. *Barclay*'s Principles, be-'cause those Principles (*viz. the Weakness of human Nature, and the Necessity of supernatural Aid*) 'are repugnant to the Nature and Truth 'of Things;' Page 64. *This, is giving quick Dispatch to the Doctrine of the Bible.* 'But if, (*says he*) 'they are not, such Texts cannot

'be

'be of any Weight in the preſent Queſtion.' *So that this two-edged Sword, is to fence every Way, for the defending his Darling, the Power, or Ability, of human Nature: No Scripture is to be admitted, but ſuch as he may vainly imagine favours his Scheme; all the reſt are not conſiſtent with the Nature and Truth of Things. What ſtrange Lengths ſome Men are inclin'd to run? Nevertheleſs, I think the advancing clear and cogent Texts of Scripture to him who thinks fit to make uſe of Holy Scripture himſelf in his own Favour, muſt needs be concluſive againſt him, till he openly renounces the Bible.*

'Tis above fifty Years ago, that Robert Barclay *wrote his Apology; and then the Tide ran ſo high, in Favour of Divine Grace; that 'twas ſcarce poſſible for a Writer, to ſay any Thing of Man's Co-operation with the Grace of God, in the neceſſary Work of Salvation, but he might depend upon being charged, with making Grace to ſtand Cap in Hand to Lord* Free-will; *with* Pelagianiſm, *or* Socinianiſm, *and with being a ſworn Enemy of the Grace of God, as was the Caſe of* R. B. *in thoſe Days. See his Anſwer to* John Brown, *Fol.* 792. 801. *of his Works. But now the Tide runs ſo ſtrongly the contrary Way, that 'tis ſcarce poſſible for a Man, who ſays any Thing of the Co-operation of God, or of ſupernatural Aſſiſtance, in performing the Work of Salvation; but he is charged with depreciating human Nature, deſtroying Man's voluntary Agency, and rendering him not an Object of Reward or Puniſhment: Witneſs* T. C's *Performance. But as it happens generally, ſo in this Caſe it falls out very ſignally,*

and

and manifeſtly, that the Truth lies between thoſe Extreams.

T. Chubb *finding, the Opinion of* R. B. *concerning the Neceſſity of ſupernatural Influences, and immediate Aid from Jeſus Chriſt, in Order to Salvation, ſtood in his Way; he reſolved to try his Strength againſt it; with this ſeeming Proſpect, that if he ſhould happen to overturn it, and thereby reduce Religion, to what he calls the moral Fitneſs of Things, then all the Writings of Men inſpir'd from Heaven, contain'd in the Bible, muſt give Place to his Hypotheſis of the Nature and Truth of Things, and muſt ſubmit to his, and his Party's, Scrutiny and Cenſure; muſt ceaſe to be look'd upon, as the ſupernatural Dictates of God Almighty; and be reckoned as Matter of meer Hiſtory, in which they would qnickly endeavour to find Faults enough, to diſcard and baniſh the Authority of thoſe Holy Writings out of the World, as a Collection of romantick and wild Stories, of Actions done by Men, impoſſible, in the Nature and Reaſon of Things; of Doctrines taught in them inconſiſtent with the moral Fitneſs of Things; and in a Word, as old* Jewiſh *Fables, dreſſed up by deſigning Men, to accumulate to themſelves the Riches, Eaſe, and Dominion of this World: Taking Occaſion from the Uſurpations, of the* Romiſh, *and other imperious Clergy, over the Conſciences, and Rights, both of Princes and their People, to overturn the Chriſtian Religion: A Religion, when practiſed in its Purity, the moſt ſalutary and beneficent to Mankind.*

So

So that, I think, it highly becomes all, who have true Chriſtianity at Heart, ſeriouſly to reflect on the diſmal Proſpect of Things; to amend their Lives, and live virtuouſly, by laying hold on the Influences of Divine Grace in their own Souls, and conducting themſelves, by the Light of it, into the Paths of Underſtanding and Piety: That they may be built upon the Foundation of God, which ſtandeth ſure; be able to abide all the Blaſts of the windy Doctrines of Men; and be ready to render a Reaſon of the Hope that is in them.

In Expectation of ſuch good Conduct, I pleaſe my ſelf with thinking, I ſhall, by this Eſſay, provoke a more maſterly Hand to undertake the Defence thereof: For, I reckon, this Performance of T. Chubb *is but the Beginning of what we are to expect hereafter; and that we ſhall hear farther, either from him, or ſome other Maintainer of the ſame Doctrine.*

Supernatural INFLUENCES

Neceſſary to

SALVATION, &c.

PREVIOUS to my entring upon a Diſquiſition of what *Thomas Chubb* hath ſaid, againſt the fourth Propoſition of the Apology, of that celebrated Author, *Robert Barclay*, long ſince deceaſed, writ in Defence of the true Chriſtian Divinity, as the ſame is held forth and preached by the People call'd, in ſcorn, *Quakers*. I think, 'tis but juſt, I ſhould lay before my Readers, what this great Man himſelf hath ſaid, in Vindication and Explanation of this Propoſition. And *Thomas Chubb*, I preſume, will not think this Procedure unreaſonable, ſince he himſelf hath already writ a Vindication, or Explanation, of his Treatiſe, intituled, *The Previous Queſtion with Regard to Religion*.

For a Reader ought to have all the Helps and Advantages poſſible, for forming juſt Ideas of the Sentiments of every Author; and eſpecially of thoſe of the firſt Rank for Reputation. Of which Number it ſeems

R. Barclay is one, if the Teſtimony of the late *Norris*, in his ſecond Treatiſe of the Divine Light, is to be admitted, as juſt, who ſays, 'Sir, what you obſerve to me, concerning the general Exultation, and Triumph, that is among the *Quakers*, upon the late Publication of Mr. *Barclay*'s Works in Folio, is what I can eaſily believe, and know not well to blame: For I know of no Religion ſo rich in Reputation for great Men, but might be proud of the Acceſſion of ſo conſiderable a Writer, much more the *Quakers*, who have been ſo barren in Productions of this Kind. Now (ſays he) their ſcatter'd Notions are reduc'd into Order, and Method, and appear under the Form of a regular, and artificial Syſtem.' (And a little lower he adds) 'I aſſure you, Sir, Mr. *Barclay* is a very great Man, and was it not for the common Prejudice, that lies againſt him as a *Quaker*, he would be ſure not to miſs of being preferred to the greateſt Wits this Age hath produced.' (And again a little lower he adds) 'I had rather engage with an hundred *Bellarmins*, *Hardings*, and *Stapletons*, than with one *Barclay*.

And let me add, if alſo what *Tho. Chubb* takes out of the *Britiſh Journal* of *Saturday*, *April* the 13th 1723, No. 30, is to be regarded as juſt, *viz.* 'I am not aſhamed to own (ſays that Author) 'that I have, with great Pleaſure, read over Mr. *Barclay*'s Apology for *Quakeriſm*, and do really think it to be

'the moſt maſterly, charitable, and reaſon-
'able Syſtem that I have ever ſeen. It
'ſolves the numerous Difficulties raiſed by
'other Sects, and by turns thrown at one
'another, ſhews all Parts of Scripture to
'be uniform and conſiſtent, and as Sir
'*Iſaac Newton*, allowing him Gravitati-
'on, has accounted for all the *Phænomena*
'of Nature; ſo if we allow Mr. *Barclay*
'thoſe Operations of the Spirit which the
'*Quakers* pretend to feel, and which, he ſays,
'every Man in the World has, and may
'feel, if he watches it's Motions, and does
'not ſuppreſs them; then, I think, all the
'Jangling, vain Queſtions, numerous Super-
'ſtitions, and various Oppreſſions, which
'have plagued the World from the Begin-
'ning, would ceaſe and be at an End.'

Now the better to enable the Reader to obtain adequate Ideas of the Opinion of this Excellent Author, concerning the Capacities and Powers of human Nature, conſider'd as acting without ſupernatural Influences, in Matters of meer Religion; and alſo conſi-der'd, as acting under, and with, the Help of ſuch Influences in thoſe Matters; I ſhall tranſcribe the whole of his fourth Propoſi-tion, of which *T. Chubb* hath tranſcrib'd but a Part, and without giving his Reader any Notice thereof, by a Break, as is uſual in ſuch Caſes, joyns diſtant Lines, not of the Propoſition it ſelf, but of the Explanation, in Page 96 of the fourth Edition in *Engliſh*. The Propoſition itſelf is in Page 94 and 95

of

of the ſaid Edition, as followeth, *viz.* 'All 'Adam's Poſterity, or Mankind, both *Jews* 'and *Gentiles*, as to the firſt *Adam*, (or earth-'ly Man) is fallen, degenerated, and dead, 'depriv'd of the Senſation (or Feeling) of 'this inward Teſtimony or Seed of God, 'and is ſubject unto the Power, Nature, 'and Seed of the Serpent, which he ſoweth 'in Men's Hearts, while they abide in this 'natural and corrupted Eſtate; from whence 'it comes, that not only their Words and 'Deeds, but all their Imaginations, are 'evil perpetually in the Sight of God, 'as proceeding from this depraved and 'wicked Seed. Man therefore, as he is 'in this State, can know nothing aright; 'yea, his Thoughts and Conceptions, con-'cerning God, and Things ſpiritual, (until 'he be disjoyn'd from the evil Seed, and 'united to the divine Light,) are unprofi-'table both to himſelf and others.' Here *T. Chubb* ends, leaving out a material Part of the Propoſition, for *R. B.* goes on, ſaying, 'Hence are rejected the *Socinian* and *Pelagian* 'Errors, in exalting a natural Light; as alſo 'the *Papiſts*, and moſt of *Proteſtants*, who 'affirm, that Man, without the true Grace 'of God, may be a true Miniſter of the 'Goſpel. Nevertheleſs, this Seed is not im-'puted to Infants, untill by Tranſgreſſion, 'they actually joyn themſelves therewith; 'for they are by Nature the Children of 'Wrath, who walk according to the Power 'of the Prince of the Air, and the Spirit

'that

'that now worketh in the Children of Diſ-
'obedience, having their Converſation in
'the Luſt of the Fleſh, fulfilling the Deſires
'of the Fleſh and of the Mind.' Here the Propoſition ends. The Explanation whereof begins thus:

'Hitherto we have diſcours'd, how the
'true Knowledge of God is attained, and
'preſerved; alſo of what Uſe and Service
'the Holy Scripture is to the Saints.

'We come now to examine the State and
'Condition of Man, as he ſtands in the
'Fall; what his Capacity and Power is;
'and how far he is able, as of himſelf, to
'advance in Relation to the Things of God.
'Of this we touch'd a little in the Beginning
'of the ſecond Propoſition; but the full, right,
'and thorough Underſtanding of it, is of
'great Uſe and Service; becauſe from the
'Ignorance and Altercations that have been
'about it, there have ariſen great and dan-
'gerous Errors, both on the one Hand, and
'on the other. While ſome ſo far exalt the
'Light of Nature, or the Faculty of the na-
'tural Man, as capable of himſelf, by Virtue
'of the inward Will, Faculty, Light and
'Power, that pertains to his Nature, to fol-
'low that which is good, and make real
'Progreſs towards Heaven. And of theſe
'are the *Pelagians* and *Semi-Pelagians* of old;
'and of late the *Socinians*, and divers others
'among the *Papiſts*. Others again will needs
'run into another Extream, (to whom *Au-*
'*guſtine*, among the Ancients, firſt made way,

in

'in his declining Age, through the Heat of 'his Zeal againſt *Pelagius*) not only confeſ- 'ſing Men uncapable of themſelves to do 'Good, and prone to Evil; but that in his 'very Mother's Womb, and before he com- 'mits any actual Tranſgreſſion, he is con- 'taminate with a real Guilt, whereby he 'deſerves Eternal Death: In which Re- 'ſpect, they are not afraid to affirm, that 'many poor Infants are eternally damned, 'and for ever endure the Torments of Hell. 'Therefore the God of Truth, having now 'again revealed his Truth (that good and 'even Way) by his own Spirit, hath 'taught us to avoid both theſe Extreams.'

After *T. Chubb* had omitted all this, he joyns what follows of the Explanation of *R. B*'s Propoſition, to that Part of the Propoſition it ſelf, which he thought fit to quote, without a Break, or any Notice to the Reader, (*viz.*)

'That then, which our Propoſition leads 'to treat of, is,

'*Firſt*, What the Condition of Man is 'in the Fall; and how far uncapable to 'meddle in the Things of God.'

Here *T. Chubb* ſtops again, without a Break, (but *R. B.* goes on thus, *viz.*)

'And *Secondly*, That God doth not im- 'pute this Evil to Infants, untill they actu- 'ally joyn with it; that ſo by eſtabliſhing 'the Truth, we may overturn the Errors on 'both Parts.

'And

'And as for that *third* Thing included 'in the Propoſition it ſelf, concerning thoſe 'Teachers which want the Grace of God, 'we ſhall refer that to the tenth Propoſition, 'where the Matter is more particularly 'handled.

'As to the firſt, not to dive into the ma-'ny curious Notions, which many have, 'concerning the Condition of *Adam* before 'the Fall; all agree in this, that thereby he 'came to a very great Loſs, not only in the 'Things which related to the outward Man, 'but in Regard of that true Fellowſhip and 'Communion he had with God. This Loſs 'was ſignified unto him in the Command, '*For in the Day thou eateſt thereof, thou ſhalt 'ſurely dye.* Gen. 2. 17. This Death could 'not be an outward Death, or the Diſſolu-'tion of the outward Man, for as to that, 'he did not dye yet many hundred Years 'after; ſo that it muſt needs reſpect his ſpi-'ritual Life, and Communion with God. 'The Conſequence of this Fall, beſides that 'which relates to the Fruits of the Earth, is 'alſo expreſſed, *Gen.* 3. 24. *So he drove out the 'Man, and he placed at the* Eaſt *of the Garden of 'Eden Cherubims and a flaming Sword, which 'turned every Way, to keep the Way of the Tree 'of Life.* Now whatever literal Signification 'this may have, we may ſafely aſcribe to this 'Paradiſe, a myſtical Signification, and truly 'account it that ſpiritual Communion and 'Fellowſhip which the Saints obtain with 'God, by Jeſus Chriſt; to whom only theſe

'Cherubims

Cherubims give way, and unto as many as enter by him, who calls himſelf the Door.

Thomas Chubb having omitted all this, proceeds to quote *R. Barclay* as follows, (*viz.*)

So that, though we do not aſcribe any whit of *Adam*'s Guilt to Men, untill they make it theirs, by the like Acts of Diſobedience; yet we cannot ſuppoſe, that Men, who are come of *Adam* naturally, can have any good Thing in their Nature, as belonging to it; which he, from whom they derive their Nature, had not himſelf to communicate unto them.

'If then we may affirm, that *Adam* did not retain in his Nature, (as belonging thereunto) any Will or Light, capable to give him Knowledge in ſpiritual Things, then neither can his Poſterity: For whatſoever real Good any Man doth, it proceedeth not from his Nature, as he is Man, or the Son of *Adam*; but from the Seed of God in him as a new Viſitation of Life, in Order to bring him out of this natural Condition: So that tho' it be in him, yet it is not of him; and this the Lord himſelf witneſſed, *Gen. 6. 5.* where it is ſaid, *He ſaw that every Imagination of the Thoughts of his Heart, was only evil continually.* Which Words as they are very poſitive, ſo are they very comprehenſive. Obſerve the Emphaſis of them; Firſt, there is, *Every Imagination of the Thoughts of his Heart*; ſo that this admits of no Exception of any Imagination of the Thoughts of his Heart.

'Secondly, *Is only evil continually*; it is neither in ſome Part evil continually, nor yet only evil at ſome Times, but both only evil, and always and continually evil; which certainly excludes any Good, as a proper Effect of Man's Heart naturally: For that which is only evil, and that always, cannot of it's own Nature produce any good Thing. The Lord expreſſeth this again a little after, Chap. 8. 21. *The Imagination of Man's Heart is evil from his Youth.* Thus inferring how natural and proper it is unto him; from which I thus argue: If the Thoughts of Man's Heart be not only evil, but always evil, then are they, as they ſimply proceed from his Heart, neither good in Part, nor at any Time.

'But the firſt is true; therefore the laſt.

'Again,

'If Man's Thoughts be always, and only evil, then are they altogether uſeleſs and ineffectual to him, in the Things of God.

'But the firſt is true, therefore the laſt.

'Secondly, this appears clearly from that Saying of the Prophet *Jeremiah*, Chap. 17. 9. *The Heart is deceitful above all Things, and deſperately wicked.* For who can, with any Colour of Reaſon, imagine, that that which is ſo, hath any Power of it ſelf; or is any wiſe fit to lead a Man to Righteouſneſs, whereunto it is of it's own Nature directly oppoſite: This is as contrary to Reaſon, as it is impoſſible in Nature, that a Stone of its own Nature, and proper

'Motion,

'Motion, ſhould flee upwards: For as a 'Stone of its own Nature inclineth and is 'prone to move downwards towards the 'Center; ſo the Heart of Man is naturally 'prone, and inclined to Evil, ſome to one, 'and ſome to another. From this then I al-'ſo thus argue;

'That which is *deceitful above all Things, and deſperately wicked*, is not fit, neither can 'it lead a Man aright in Things that are 'good and honeſt.

'But the Heart of Man is ſuch:

'Therefore, *&c.*

'But the Apoſtle *Paul* (*Romans* 3. 10.) 'deſcribeth the Condition of Men in the 'Fall at large, taking it out of the Pſalmiſt; '(*Pſal.* 14. 3. and 53. 2, *&c*, *There is none righ-'teous, no not one; there is none that under-'ſtandeth, there is none that ſeeketh after God. 'They are all gone out of the Way, they are al-'together become unprofitable; there is none that 'doth good, no not one. Their Throat is an open 'Sepulchre, with their Tongues they have uſed 'Deceit, the Poiſon of Aſps is under their Lips; 'whoſe Mouths are full of Curſing and Bitter-'neſs. Their Feet are ſwift to ſhed Blood; 'Deſtruction and Miſery are in their Ways: 'and the Way of Peace have they not known. 'There is no Fear of God before their Eyes.* 'What more poſitive can be ſpoken? He 'ſeemeth to be particularly careful to avoid, 'that any Good ſhould be aſcrib'd to the 'natural Man; he ſhews how he is polluted 'in all his Ways; he ſhews how he is void 'of Righteouſneſs, of Underſtanding, of the

'Knowledge of God; how he is out of the 'Way; and in ſhort unprofitable; than 'which, nothing can be more fully ſaid, to 'confirm our Judgment: For if this be the 'Condition of the natural Man, or of Man 'as he ſtands in the Fall, he is unfit to make 'one right Step to Heaven.'

Now from what I have already quoted out of the Apology, and from what I ſhall proceed to quote; I doubt not but it will evidently appear to the unbyaſs'd Reader, that what *R. B.* hath ſaid in the foregoing Propoſition, and in the Explanation of it, concerning the Condition of Man in the Fall, was meant by him, of the preſent Condition of Man, conſider'd abſtractly from ſupernatural Influences, or immediate enlivening Aid, from Jeſus Chriſt; ſhewing that Man is not a *ſelf-ſufficient Creature*, but muſt depend on God's ſupernatural Help, in the Knowledge and Practice of his Duty to him. And alſo that by Virtue of ſuch Influences, and enlivening Help, which our Bleſſed Saviour compaſſionately affords all Men in a Day of Mercy and Grace, Man is again reſtored to a State of Liberty and Freedom, and put in a Capacity of voluntary Action, reſpecting God and Things ſpiritual; and thereby becomes a proper Object of Reward, or Puniſhment. For after *R. B.* has cited many Paſſages, from divers Perſons, that ſeem neceſſarily to make God the Author of Sin, he ſays, *Pages* 114, 115, 116, 117.

'If

'If theſe Sayings do not plainly and evi-
'dently import, that God is the Author of
'Sin, we muſt not then ſeek theſe Men's
'Opinions from their Words, but ſome Way
'elſe: It ſeems as if they had aſſumed to
'themſelves, that monſtrous and two-fold
'Will they feign of God; One by which
'they declare their Minds openly, and an-
'other more ſecret and hidden, which is
'quite contrary to the other. Nor doth it
'at all help them, to ſay, that Man ſins wil-
'lingly; ſince that Willingneſs, Proclivity,
'and Propenſity to Evil, is (according to
'their Judgment) ſo neceſſarily impoſed up-
'on him, that he cannot but be willing, be-
'cauſe God hath willed, and decreed him
'to be ſo. Which Shift, is juſt as if I
'ſhould take a Child, uncapable to reſiſt me,
'and throw it down from a great Precipice;
'the Weight of the Child's Body indeed
'makes it go readily down, and the Vio-
'lence of the Fall upon ſome Rock or Stone,
'beats out it's Brains and kills it. Now
'then, I pray, tho' the Body of the Child
'goes willingly down, (for I ſuppoſe it, as
'to it's Mind, is uncapable of any Will) and
'the Weight of it's Body, and not any im-
'mediate Stroak of my Hand, who perhaps
'am at a grear Diſtance, makes it dye;
'whether is the Child, or I, the proper
'Cauſe of it's Death? Let any Man of
'Reaſon judge, if God's Part be (with them)
'as great, yea more immediate in the Sins
'of Men, (as by the Teſtimonies above

'brought

'brought doth appear) whether doth not this 'make him not only the Author of Sin, but 'more unjuſt than the unjuſteſt of Men.

'Secondly, This Doctrine is injurious to 'God, becauſe it makes him delight in the 'Death of Sinners; yea, and to will many 'to dye in their Sins, contrary to theſe 'Scriptures, *Ezek.* 33. 11. 1 *Tim.* 2. 3. 2 *Pet.* '3. 9. for if he hath created Men only for 'this very End, that he might ſhew forth 'his Juſtice and Power in them, as theſe 'Men affirm; and for effecting thereof, 'hath not only with-held from them the 'Means of doing good, but alſo predeſtina-'ted the Evil, that they might fall into it; 'and that he inclines and forces them into 'great Sins; certainly he muſt neceſſarily 'delight in their Death, and will them to 'dye; ſeeing againſt his own Will he nei-'ther doth, nor can do any Thing.

'Thirdly, It is highly injurious to Chriſt 'our Mediator, and to the Efficacy and 'Excellency of his Goſpel: For it renders 'his Mediation ineffectual, as if he had not 'by his Sufferings throughly broken down 'the middle Wall, nor yet removed the 'Wrath of God, or purchaſed the Love of 'God towards all Mankind; if it was afore-'decreed, that it ſhould be of no Service 'to the far greater Part of Mankind. It is 'to no Purpoſe to alledge, that the Death 'of Chriſt was of Efficacy enough to have 'ſaved all Mankind; if in Effect it's Vir-

'tue

'tue be not ſo far extended, as to put all 'Mankind into a Capacity of Salvation.

'Fourthly, It makes the Preaching of the 'Goſpel a meer Mock and Illuſion; if many 'of theſe, to whom it is preach'd, be by an 'irrevocable Decree excluded from being 'benefited by it: It wholly makes uſeleſs 'the Preaching of Faith and Repentance, 'and the whole Tenor of the Goſpel Pro-'miſes and Threatnings, as being all rela-'tive to a former Decree and Means be-'fore appointed to ſuch: Which, becauſe 'they cannot fail, Man needs do nothing but 'wait for that irreſiſtible Juncture, which 'will come, tho' it be but at the laſt Hour 'of his Life, if he be in the Decree of 'Election: And be his Diligence and Wait-'ing what it can, he ſhall never attain it, 'if he belongs to the Decree of Reproba-'tion.

'Fifthly, It makes the coming of Chriſt, 'and his Propitiatory Sacrifice, which the 'Scripture affirms to have been the Fruit 'of God's Love to the World, and tranſacted 'for the Sins and Salvation of all Men, to 'have been rather a Teſtimony of God's 'Wrath to the World, and one of the great-'eſt Judgments, and ſevereſt Acts of God's 'Indignation towards Mankind; it being 'only ordained to ſave a very few, and for 'the hardening, and augmenting the Con-'demnation of the far greater Number of 'Men, becauſe they believe not truly in it; 'the Cauſe of which Unbelief again (as the

'Divines

'Divines [ſo called] above aſſert) is the hid-
'den Counſel of God: Certainly the Coming
'of Chriſt was never to them a Teſtimony
'of God's Love, but rather of his implaca-
'ble Wrath: And if the World may be
'taken for the far greater Number of ſuch
'as live in it, God never loved the World,
'according to this Doctrine, but rather ha-
'ted it greatly, in ſending his Son to be
'crucified in it.

'Sixthly, This Doctrine is highly injuri-
'ous to Mankind; for it renders them in a
'far worſe Condition than the Devils in
'Hell. For theſe were ſometimes in a Ca-
'pacity to have ſtood, and do ſuffer only
'for their own Guilt; whereas many Mil-
'lions of Men are for ever tormented, ac-
'cording to them, for *Adam*'s Sin, which
'they neither knew of, nor ever were acceſ-
'ſary to. It renders them worſe than the
'Beaſts of the Field, of whom their Maſter
'requires no more than they are able to
'perform; and if they be killed, Death to
'them is the End of all Sorrow; whereas
'Man is for ever tormented, for not doing
'that which he never was able to do. It
'puts him into a far worſe Condition than
'*Pharaoh* put the *Iſraelites*: For tho' he
'with-held Straw from them, yet by much
'Labour and Pains they could have gotten
'it: But from Men they make God to
'with-hold all Means of Salvation, ſo that
'they can by no Means attain it. Yea,
'they place Mankind in that Condition

'which

'which the Poets feign of *Tantalus*, who 'oppreſſed with Thirſt, ſtands in Water up 'to the Chin, yet can by no Means reach 'it with his Tongue; and being tormented 'with Hunger, hath Fruit hanging at his 'very Lips, yet ſo as he can never lay hold 'on them with his Teeth; and theſe Things 'are ſo near him, not to nouriſh him, but 'to torment him. So do theſe Men: They 'make the outward Creation of the Works 'of Providence, the Smitings of the Conſci-'ence, ſufficient to convince the Heathen of 'Sin, and ſo to condemn and judge them; 'but not at all to help them to Salvation. 'They make the Preaching of the Goſpel, 'the Offer of Salvation by Chriſt, the Uſe 'of the Sacraments, of Prayer and good 'Works, ſufficient to condemn thoſe they 'account Reprobates within the Church; 'ſerving only to inform them, to beget a 'ſeeming Faith, and vain Hope; yet be-'cauſe of a ſecret Impotency, which they 'had from their Infancy, all theſe are whol-'ly ineffectual to bring them the leaſt Step 'towards Salvation; and do only contribute 'to render their Condemnation the greater, 'and their Torments the more violent and 'intolerable.

'Having thus briefly remov'd this falſe 'Doctrine, (which ſtood in my Way) be-'cauſe they that are deſirous, may ſee it 'both learnedly and piouſly refuted by ma-'ny others; I come to the Matter of our 'Propoſition, which is, that God out of his

'infinite Love, who delighteth not in the 'Death of a Sinner, but that all ſhould live 'and be ſaved, hath ſent his only begotten 'Son into the World, that whoſoever belie-'veth in him might be ſaved.' And in Pages 132, 133, he ſays, 'According to which 'certain Light and Goſpel, as the Know-'ledge thereof hath been manifeſted to us, 'by the Revelation of Jeſus Chriſt in us, 'fortified by our own ſenſible Experience, 'and ſealed by the Teſtimony of the Spirit 'in our Hearts; we can confidently affirm, 'and clearly evince, according to the Teſti-'mony of the holy Scriptures, the follow-'ing Points.

'Firſt, *That God, who out of his infinite Love, 'ſent his Son the Lord Jeſus Chriſt into the 'World, who taſted Death for every Man, hath 'given to every Man, whether* Jew *or* Gentile, 'Turk *or* Scythian, Indian *or* Barbarian, *of 'whatſoever Nation, Country or Place, a certain 'Day or Time of Viſitation, during which Day or 'Time, it is poſſible for them to be ſaved, and to 'partake of the Fruits of Chriſt's Death.*

'Secondly, *That for this End God hath com-'municated and given unto every Man a Mea-'ſure of the Light of his own Son, a Meaſure 'of Grace, or a Meaſure of the Spirit; which 'the Scripture expreſſeth by ſeveral Names; as 'ſometimes of the Seed of the Kingdom,* Matt. '13. 18, 19. *The Light that makes all Things 'manifeſt,* Eph. 5. 13. *The Word of God,* 'Rom. 10. 18. *Or Manifeſtation of the Spirit*

'*given*

'*given to profit withal*, 1 Cor. 12. 7. *A Talent*, 'Matt. 25. 15. *A little Leaven*, Matt. 13. 33. '*The Goſpel preached in every Creature*, Col. '1. 23.

'Thirdly, *That* God, *in and by this Light* '*and Seed, invites, calls, exhorts and ſtrives with* '*every Man, in Order to ſave him*; *which, as it* '*is received and not reſiſted, works the Salva-* '*tion of all, even of thoſe who are ignorant of* '*the Death and Sufferings of Chriſt, and of A-* 'dam's *Fall, both by bringing them to a Senſe of* '*their own Miſery, and to be Sharers in the Suf-* '*ferings of Chriſt inwardly, and by making them* '*Partakers of his Reſurrection, in becoming holy,* '*pure and righteous, and recover'd out of their* '*Sins. By which alſo are ſaved they that have* '*the Knowledge of Chriſt outwardly, in that it* '*opens their Underſtanding, rightly to uſe and* '*apply the Things deliver'd in the Scripture, and* '*to receive the ſaving Uſe of them: But that* '*this may be reſiſted and rejected in both, in which* '*then God is ſaid to be reſiſted and preſſed down,* '*and Chriſt to be again crucified, and put to open* '*Shame in and among Men. And to thoſe as* '*thus reſiſt and refuſe him, he becomes their Con-* '*demnation.*

And in Pages 147, 148, he farther ſays; 'So God moves in Love to Mankind, in this 'Seed in his Heart, at ſome ſingular Times, 'ſetting his Sins in Order before him, and 'ſeriouſly inviting him to Repentance, of-'fering to him Remiſſion of Sins and Sal-'vation; which if Man accept of, he may 'be ſaved. Now there is no Man alive,

'and I am confident there ſhall be none, to 'whom this Paper ſhall come, who, if they 'will deal faithfully and honeſtly with their 'own Hearts, but muſt be forced to ac-'knowledge, they have been ſenſible of this 'in ſome Meaſure, leſs or more; which is a 'Thing that Man cannot bring upon him-'ſelf, with all his Pains and Induſtry. 'This then, O Man and Woman! is the 'Day of God's gracious Viſitation to thy 'Soul, which thou ſhalt be happy for ever, 'if thou reſiſt not.

In Pages 149, 150, 151, he alſo ſays; 'I 'have often had the Manner of God's Wor-'king, in Order to Salvation towards all 'Men, illuſtrated to my Mind, by one or 'two clear Examples, which I ſhall here 'add for the Information of others.

'The firſt is of a Man heavily diſeas'd; 'to whom I compare Man in his fallen and 'natural Condition. I ſuppoſe God, who is 'the great Phyſician, not only to give this 'Man Phyſick, after he hath uſed all the 'Induſtry he can for his own Health, by 'any Skill or Knowledge of his own: (As 'thoſe that ſay, If a Man improve his Rea-'ſon, or natural Faculties, God will ſuper-'add Grace: Or, as others ſay, that He 'cometh and maketh Offer of a Remedy to 'this Man outwardly, leaving it to the Li-'berty of Man's Will, either to receive it, 'or reject it.) But He, even the Lord, this 'great Phyſician, cometh and poureth the 'Remedy into his Mouth, and as it were

'layeth

'layeth him in his Bed; ſo that if the ſick 'Man be but paſſive, it will neceſſarily 'work the Effect: But if he be ſtubborn 'and untoward, and will needs riſe up and 'go forth into the Cold, or eat ſuch Fruits 'as are hurtful to him, while the Medicine 'ſhould operate; then, tho' of its Nature 'it tendeth to cure him, yet it will prove de-'ſtructive to him, becauſe of thoſe Obſtructi-'ons, which it meeteth with. Now as the 'Man that ſhould thus undo himſelf, would 'certainly be the Cauſe of his own Death; 'ſo who will ſay, that if cured, he owes not 'his Health wholly to the Phyſician, and 'not to any Deed of his own; ſeeing his 'Part was not any Action, but a Paſſive-'neſs?

'The ſecond Example is of divers Men 'lying in a dark Pit together, where all 'their Senſes are ſo ſtupified, that they are 'ſcarce ſenſible of their own Miſery. To 'this I compare Man in his natural, cor-'rupt, fallen Condition. I ſuppoſe not, that 'any of theſe Men, wreſtling to deliver 'themſelves, do thereby ſtir up or engage 'one able to deliver them, to give them his 'Help; ſaying with himſelf, I ſee one of 'theſe Men willing to be deliver'd, and do-'ing what in him lyes, therefore he deſerves 'to be aſſiſted; as ſay the *Socinians*, *Pela-'gians*, and *Semi-Pelagians*. Neither do I 'ſuppoſe, that this Deliverer comes to the 'Top of the Pit and puts down a Ladder, 'deſiring them that will, to come up; and

'ſo

' ſo puts them upon uſing their own Strength
' and Will to come up; as do the *Jeſuits*
' and *Arminians*: Yet, as they ſay, ſuch are
' not deliver'd without the Grace; ſeeing
' the Grace is that Ladder by which they
' were deliver'd. But I ſuppoſe, that the
' Deliverer comes at certain Times, and ful-
' ly diſcovers and informs them of the
' great Miſery and Hazard they are in, if
' they continue in that noiſome and peſtife-
' rous Place; yea, forces them to a certain
' Senſe of their Miſery, (for the wickedeſt
' Men, at Times, are made ſenſible of their
' Miſery by God's Viſitation) and not only
' ſo, but lays hold upon them, and gives
' them a Pull, in Order to lift them out of
' their Miſery: Which, if they reſiſt not,
' will ſave them; only they may reſiſt it.
' This being applied as the former, doth the
' ſame way illuſtrate the Matter. Neither
' is the Grace of God fruſtrated, tho' the
' Effect of it be divers, according to it's Ob-
' ject; being the Miniſtration of Mercy and
' Love in thoſe that reject it not, but re-
' ceive it, *John* 1. 12. But the Miniſtration
' of Wrath and Condemnation, in thoſe that
' do reject it, *John* 3. 19. Even as the Sun,
' by one Act or Operation, melteth and ſoft-
' neth the Wax, and hardneth the Clay.
' The Nature of the Sun is to cheriſh the Cre-
' ation, and therefore the Living are refreſhed
' by it, and the Flowers ſend forth a good Sa-
' vour as it ſhines upon them, and the Fruits
' of the Trees are ripened; yet, caſt forth a

' dead

'dead Carcaſe, a Thing without Life, and 'the ſame Reflection of the Sun will cauſe 'it to ſtink, and putrify it; yet is not the Sun 'ſaid thereby to be fruſtrated of it's proper 'Effect. So every Man, during the Day of 'his Viſitation, is ſhined upon by the Sun of 'Righteouſneſs, and capable of being influ-'enc'd by it, ſo as to ſend forth good Fruit, 'and a good Savour, and to be melted by 'it; but when he hath ſinned out his Day, 'then the ſame Sun hardeneth him, as it 'doth the Clay, and makes his Wickedneſs 'more to appear and putrify, and ſend forth 'an evil Savour.

I think the Similitudes uſed in this laſt Quotation, are very inſtructive; and clearly ſhow how judiciouſly the Author ſteers between the two Extreams of *Calviniſm*, or the Irreſiſtibility of Grace in the Practice of Piety, on the one Hand; and *Socinianiſm*, *Pelagianiſm*, *Jeſuitiſm*, and *Arminianiſm*, as alſo the *Self-ſufficiency of human Nature*, to do good, without the Grace and Aid of Jeſus Chriſt, on the other Hand.

Wherefore, having given my Reader a juſt and true Account of the Sentiments of this Excellent Author; I ſhall now proceed to ſhew *T. Chubb*'s Miſrepreſentations of him; and conſider his Reaſonings thereupon; and the Errors, Amuſements, and Confuſion of his own Scheme.

I think, there is no Reaſon to deny me the Liberty of having Recourſe to other Parts of *R. B*'s Apology, to ſhew my Reader

der what was truly his Senſe, and Sentiments, of the State and Condition of Man, reſpecting the Hurt, Damage and Weakneſs that human Nature ſuſtain'd by breaking God's Law; And of the Light, enlivening Aid and Help of Jeſus Chriſt; reinſtating Man again in the Condition of a *voluntary Agent*. Since, I thought, 'twas what common Juſtice oblig'd me to. And one would think *T. Chubb* ſhould be the laſt Man that would object to it; ſince he himſelf has pretended to do ſo (tho' without Quoting *R. B.* as to ſuch other Parts) in the forming the two fallacious Propoſitions, which he would make *R. B*'s Senſe. For he ſays, Page 13; *Tho' he* (R. B.) *has expreſſed himſelf very darkly and confuſedly, upon the Subject; yet, I think, upon the whole, (that is, taking in the other Branches of his Scheme, and what he hath ſaid in other Parts of his Book; and ſuppoſing he intended to be underſtood, and that there is a Meaning and Conſiſtency in his Words) his Senſe will be juſtly expreſſed in the following Propoſitions.*

But upon my taking in what he hath ſaid in other Parts of his Book; and (to uſe *T. C*'s own Words, *viz.*) *ſuppoſing he intended to be underſtood*, and that there is a Meaning and Conſiſtency in his Words, his Senſe, I think, is very UNJUSTLY expreſſed, in *T. C*'s two Propoſitions. And I doubt not, but the candid Reader, upon carefully Peruſing the Quotations I have taken out of his Apology, will think ſo too; and from thence

ſee

ſee the Conſiſtency and Harmony of his Scheme; and with what Eaſe and Familiarity all the Objections and Difficulties *T. C.* hath rais'd againſt it, are ſolved and removed. For thus the Fallacy of the firſt Propoſition of *T. C.* which he would unjuſtly make *R. B's* Senſe, Page 13, is very manifeſt. The Propoſition is this, 'Man conſider'd as Man, or that compound Creature, 'conſiſting of Underſtanding, of Appetite, 'Affection, *&c.* which ſprang from *Adam*, 'as his Original Parent, has NO POWER 'or Ability, at any Time, to think, ſpeak, 'or act that which is good.

But *R. B.* affirms and maintains, that *Man has Power and Ability, always, during a Day of Mercy and Grace afforded to all Men, through the ſupernatural Influence and enlivening Aid of Jeſus Chriſt (whereby Man is put in a Capacity of voluntary Agency) to think, ſpeak, and act that which is good.* See Apology, Pages 114, 115, 116, 117, 132, 133, 147, 148, 149, 150, 151. And the Fallacy of the ſecond Propoſition of *T. Chubb*, which he would unjuſtly make *R. B's* Senſe, is alſo very manifeſt, *viz.* 'Man conſider'd as Man, or 'that Creature compounded and deriv'd as 'aforeſaid, is neceſſarily determin'd, at all 'Times, either by his own natural Compoſition, or by the Agency of the Serpent, to 'think, ſpeak, and act that which is evil.

For, as *R. B.* affirms and maintains, that *Man has Power and Ability, always, during a Day of Mercy and Grace, afforded unto all Men,*

through the ſupernatural Influence, and enlivening Aid of Jeſus Chriſt, (whereby Man is put in a Capacity of voluntary Agency) to think, ſpeak, and act that which is good; as is before proved; ſo it cannot poſſibly be his Senſe, that Man is NECESSARILY DETERMIN'D, AT ALL TIMES, to think, ſpeak, and act that which is evil. And thus, I think, the Foundation of his whole Book is remov'd; and conſequently all the Inferences drawn from theſe two fallacious Propoſitions, fall to the Ground; and leave *R. B*'s Scheme, a regular and uniform Syſtem of Divinity, for any Thing he hath ſaid to the contrary, notwithſtanding all his Art and Contrivance to make it appear otherwiſe: He having only been fighting with a Man of Straw of his own making.

Poſſibly (ſays *T. C.* Page 15,) *the Adherers to Mr.* Barclay's *Scheme may here take Sanctuary, under Covert of the Term* ſpiritual, *and may reply; that tho' he did intend to aſſert and prove, that Man has no Ability in himſelf*, (of himſelf, he ſhould have ſaid, to have been juſt to *R. Barclay*) *at any Time, to think, ſpeak, or act that which is good; yet he intended to confine the Term* good *to ſpiritual Things, or Things pertaining to the Favour of God:* —— *And that this is plainly the Caſe, as it appears from this, and other Parts of Mr.* Barclay's *Book.*

To this he anſwers, Page 16, ſaying; *That as Men ſometimes confound Things, by making that the ſame which is really diſtinct; ſo they ſometimes*

ſometimes make Diſtinctions where there are none, and thus it is in the preſent Caſe. Here are ſuppos'd two Sets of Powers for the Performance of good; one for temporal, and the other for ſpiritual good Things.

I anſwer, Who ever ſaid, or thought, ſo beſides himſelf? I take this to be a meer Fiction of his own, at leaſt I am ſatisfy'd 'tis not the Doctrine of *R. B.* for he ſays *Page* 144 of his Apology; '*Indeed that Man,* '*as he is a rational Creature, hath Reaſon as a* '*natural Faculty of his Soul, by which he can diſ-* '*cern Things that are rational, we deny not.* (And Page 145) '*We look upon Reaſon as fit* '*to order and rule Man in Things natural, for* '*as God gave two great Lights to rule the out-* '*ward World, the Sun and Moon; the greater* '*Light to rule the Day, and the leſſer Light to* '*rule the Night: So hath he given Man the* '*Light of his Son, a ſpiritual Divine Light, to* '*rule him in Things ſpiritual; and the Light of* '*Reaſon, to rule him in Things natural. And* '*even as the Moon borrows her Light from the* '*Sun, ſo ought Men (if they would be rightly and* '*comfortably order'd in natural Things) to have* '*their Reaſon enlightned by this divine and pure* '*Light. Which enlightned Reaſon, in thoſe that* '*obey and follow this true Light, we confeſs may* '*be uſeful to Man, even in ſpiritual Things, as* '*it is ſtill ſubſervient and ſubject to the other.*

Whence it is evident, *R. B.* makes it the *ſame Man*, the *ſame Him*, the *ſame Reaſon*, whether enlightned, or not enlightned; and

not *two Sets of Powers*, for the Performance of *ſpiritual*, and *temporal good Things*.

And this leads me (ſays *T. C.* Page 17) *to requeſt of thoſe Men, who* depreciate human Nature *by denying it any Ability to do good, as aforeſaid, to give a Caſe, in which it will appear, that the natural Man (as they expreſs it) has not Ability to perform any one Branch of Goodneſs that will render him acceptable to his Maker.*

I think he that aſſerts the *All-ſufficiency of human Nature*, in this Caſe, ſhould prove it; and not put his Adverſary to prove a Negative: And this I take to be a ſufficient Anſwer to him: But to ſhew him the Weakneſs of this Requeſt, which I ſuppoſe he reckons his impregnable Fortreſs, I ſhall give him divers Caſes.

Firſt, The Commiſſion our Saviour gave to his Apoſtles, to *go teach all Nations*; which was a very great Branch of Goodneſs, that render'd them acceptable to their Maker; He knew their own natural Abilities were not capable of executing, without ſupernatural Aſſiſtance, and therefore ſays to them, *But tarry ye in the City of* Jeruſalem, *until ye be endued with Power from on High.* Luke 24. 29.

Secondly, *Saul* going to *Damaſcus*, being called by Jeſus Chriſt in the Way; *Trembling and aſtoniſh'd, ſaid, Lord, what wilt thou have me to do?* For it ſeems he had a Mind to perform ſome Branch of Goodneſs, that would render him acceptable to his Maker; and

and yet found his natural Powers and Faculties deficient in this Caſe. *Whereupon, the Lord ſaid unto him, Ariſe, and go into the City, and it ſhall be told thee what thou ſhalt do.* Accordingly, by a Viſion, the Lord ſent *Ananias* to him. Here was a ſupernatural Operation and Direction, that his own Faculties wanted.

Thirdly, Thoſe who were pricked in the Heart, *Acts* 2. were under like Difficulties; and cried out, *What ſhall we do?* for they alſo had a Mind to perform ſome Branch of Goodneſs, that would render them acceptable to their Maker; relating to which, they found their own natural Powers to fail them. And therefore God accordingly gave them ſupernatural Direction.

If he ſhall ſay, theſe Caſes come from a wrong Quarter, becauſe they are a Collection of Texts of Scripture, which he took Care to provide againſt, *Page* 64. Yet I believe he will not be ſo hardy as to aver, that they are *diſagreeable* to the Nature and Truth of Things; when he maintains, That it is the Duty of every Man to govern his own Paſſions, which I take him to teach in his Sermon to the Modern *Deiſts*, to include all the Branches of Goodneſs that will render Man acceptable to his Maker; and yet he allows our natural Faculties may be miſled by *Paſſion*, and that in *ſuch a Caſe*, a *ſupernatural Operation is neceſſary*; Page 45. And hence I believe my Reader will be inclined to think his *Paſſion* for his darling Notion of the

Self-

Self-ſufficiency of human Nature, has miſled his own Faculties; and that he hath need to come under what he ſo much decries, *viz.* a *ſupernatural Influence.*

Beſides, ſays *Monro* in his pious Inſtitutions of Youth, *Part* 2. *Page* 332. *I would fain ask thoſe who deny, that any other Light is neceſſary, in Order to know God and Divine Things, ſavingly, but that of Reaſon, aſſiſted by outward Revelation, what tolerable Senſe they will put on the devout and ardent Breathings of the Pſalmiſt,* Pſal. 119, Open mine Eyes, teach me thy Statutes, give me Underſtanding, *and the like; which he repeats at every turn? To be ſure the Pſalmiſt had as great, and as many Advantages as others can pretend to; he had the Benefit of a written Law, and the Miniſtry of Extraordinary Prophets; and no doubt had as good natural Faculties as his Neighbours; and yet he ſaw the Neceſſity of another Light, in Order to be* divinely *inſtructed.*

The admirable *Lock,* in the firſt Volume of his Works, *Folio* 334, ſays, *I am far from denying, that God* can, *or* doth, *ſometimes enlighten Men's Minds in the apprehending of certain Truths; or* excite *them to* good Actions, *by the* immediate Influence and Aſſiſtance of the Holy Spirit. *Many* (ſays he) *are beholden to Revelation, who do not acknowledge it.* Vol. 2. Fol. 535.

And I am ſatisfied, many alſo are beholden to *internal, ſupernatural Aſſiſtance and Help,* who do not acknowledge it. To which might be added a Multitude of other Teſtimonies

monies, which I forbear at preſent; and ſhall content my ſelf with obſerving, that *T. C*'s Hypotheſis of the Self-ſufficiency of human Nature, or of the natural Man, abſtractly conſider'd, from all ſupernatural Influence or Aſſiſtance, to perform every Branch of Goodneſs that will render him acceptable to his Maker, is directly contrary to the main Drift and Tenor of the ſacred Oracles of God, contained in the Bible; a Book that all Chriſtians truly value; and none but *Deiſts*, and ſuch ſort of Perſons, deny the Divinity and Authority of. And notwithſtanding *T. C. Page* 64, enters a Caveat againſt 'Urging a Collection of Texts 'of Scripture, by way of Reply to him, as 'containing in them Mr. *Barclay*'s Princi-'ples.' I ſhall not be afraid to make Uſe of Scripture, as Occaſion ſhall require; whether he may be conſcious they are againſt him or no. And accordingly, I obſerve, the Apoſtle *Paul*, *Rom.* 7. 18. 24. ſpeaking of the Condition he was formerly in, ſays, *I know that in me, that is in my Fleſh*, (or human Nature) *dwelleth no good Thing*. And, as a natural Man, before he was deliver'd out of that fallen State, by the Help of the ſupernatural Aſſiſtance of Divine Grace, and after he had uſed the utmoſt Efforts of meer Nature to no Purpoſe, cries out, *O wretched Man that I am, who ſhall deliver me from the Body of this Death*, or *this Body of Death?* as the Margin, and the excellent *Lock* reads it.

Then

Then he looks out for *ſupernatural Help*, and having obtain'd it, our Tranſlation makes him ſay, *I thank God through Jeſus Chriſt our Lord.* Which the judicious *Lock* obſerves, is not a direct Anſwer to the Queſtion; but ſays the Anſwer ſhould be, *The Grace or Favour of God, through Jeſus Chriſt our Lord.* For which he alledges the Authority of the Author of the Vulgate, χάρις τῦ θεῦ *the Grace or Favour of God*, (he ſays) is the Reading of the *Clermont* and other *Greek* Manuſcripts. *Vol.* 3. *Fol.* 299.

And our Saviour, who knew moſt perfectly the Weakneſs and Impotency of human Nature, makes himſelf to be the Source and Fountain of ſpiritual Life, and Divine Power in the Soul, ſaying to his Diſciples, *I am the Vine, ye are the Branches; he that abideth in me, and I in him, the ſame bringeth forth much Fruit,* (as to ſpiritual Things, or Things pertaining to the Favour of God, as *T. C.* phraſes it) *for*, adds our Saviour to his Diſciples, *without me ye can do nothing*, (that is, as to the bringing forth ſuch Fruit, 1 *John* 15. 5. And the Apoſtle *Paul*, *Rom.* 8. 6. ſaith, *To be carnally minded* (that is, to follow the Dictates of impotent and corrupt Nature) *is Death; but to be ſpiritually minded*, (that is, to follow the Dictates of the Spirit of God, produces, or) *is Life and Peace*, Verſe 7. *becauſe the carnal Mind* (the *Greek* φρόνημα τῆ σαρκὸς, *Lock* ſays, ſhould have been tranſlated here, *to be carnally minded*, as it is in the foregoing Verſe: *Vol.* 3. *Fol.* 302.) *is Enmity againſt God; for*

it

it is not ſubject to the Law of God, neither indeed (as ſuch) *can be*, Verſe 8, *ſo then they that are in the Fleſh* (that follow the Dictates of fallen and corrupted Nature) *cannot pleaſe God.* On which he ſays, *Fol.* 303; 'Tis the Spirit of God alone' (then not human Nature) 'that enlivens Men, ſo as to 'enable them to caſt off the Dominion of 'their Luſts.' And in his Notes on the 11th Verſe of this Chapter, he ſaith, that, 'Here he (the ſaid Apoſtle) ſhews, that 'Chriſtians are deliver'd from their carnal 'ſinful Luſts, by the Spirit of God, that is 'given to them, and dwells in them, as a 'new quickning Principle and Power, by 'which' (conſequently not by human Nature) 'they are put into a State of ſpiritual 'Life, wherein their Members are made 'capable' (that is, by being ſet at Liberty, and brought into a State of *voluntary Agency*) 'of being made Inſtruments of Righ-'teouſneſs.

Beſides, this Hypotheſis of *T. Chubb*, concerning the *Self-ſufficiency* of human Nature, or of the natural Man, abſtractly conſider'd, from any ſupernatural Influence and Aſſiſtance afforded unto him, to perform every Branch of Goodneſs that will render him acceptable to his Maker, ſeems directly and unavoidably to tend to render all Prayer to God for any Bleſſing, Help or Aid from him, for the Performance of any Branch of Goodneſs that will render Man acceptable to his Maker, impertinent, prepoſterous and

uſeleſs; ſince, according to him, we have already all that we want, for this great End, conſtituent, as a Part of our natural Compoſition and Faculties. But this Doctrine is contrary to the Doctrine of Chriſt, (ſee what a Chriſtian *T. C.* is!) who taught his Diſciples to pray *for the coming of the Kingdom of God*, Mat. 6. 10. Luke 11. 2. (which is a ſpiritual Kingdom in the Soul of Man, and not the natural Compoſition of meer Man, or human Nature) *to pray to their Father which is in ſecret, and their Father which ſeeth in ſecret, ſhall reward them openly*, Mat. 6. 6. *Pray ye therefore the Lord of the Harveſt, that he will ſend forth Labourers into his Harveſt*, Matt. 9. 38. and to *pray*, Matt. 5. 44. 26. 41. Mark 13. 33. 14. 38. Luke 6 28. 18. 1. 21. 36. 22. 40 to 46.

This Doctrine of *T. Chubb* is alſo contrary to the univerſal Senſe of Men, whereby they are every where led, or drawn to call upon God for Aid and Help, in and under the Straits and Difficulties, Loſſes and Wants, they feel in themſelves, in general; but more eſpecially reſpecting ſpiritual Things, or Things pertaining to the Favour of God. And we ſee by what Heathen Authors (who had not the Holy Scriptures for their Guide therein) have clearly expreſſed concerning the Depravity and Diſability of human Nature, and the Neceſſity of ſupernatural Influences, that they are Witneſſes againſt him; for as *R. B.* in his Apology, *Pages* 191, 192, ſays, 'Plato aſſerted, that *Man's Soul was fallen into*

‘ *into a dark Cave where it only converſed with*
‘ *Shadows.* *Pythagoras* ſaith, *Man wandreth in*
‘ *this World as a Stranger baniſhed from the Pre-*
‘ *ſence of God.* And *Plotinus* compareth *Man's*
‘ *Soul fallen from God to a Cinder or dead Coal,*
‘ *out of which the Fire is extinguiſhed.* Some of
‘ them ſaid, *The Wings of the Soul were clipt,*
‘ *or fallen off ſo that they could not flee unto God.*
‘ All which, and many more Expreſſions
‘ that might be gather'd out of their Wri-
‘ tings, ſhew that they were not without a
‘ Senſe of this Loſs. Alſo they had a Know-
‘ ledge and Diſcovery of Jeſus Chriſt in-
‘ wardly (or of ſupernatural Influences) as
‘ a Remedy in them to deliver them from
‘ that evil Seed, and the evil Inclinations of
‘ their own Hearts, tho' not under that par-
‘ ticular Denomination. Some (ſays *R. Bar-*
‘ *clay*) called him *a holy Spirit*, as *Seneca* Epiſt.
‘ 41, who ſaid, *There is a Holy Spirit in us*
‘ *that treateth us as we treat him.* *Cicero*
‘ calleth it *an innate Light*, in his Book *De*
‘ *Republicâ*, cited by *Lactantius* 6 *Inſtit.* where
‘ he calls this *right Reaſon given unto all, con-*
‘ *ſtant and eternal, Calling unto Duty, by com-*
‘ *manding; and deterring from Deceit, by for-*
‘ *bidding; adding, that it cannot be abrogated;*
‘ *neither can any be freed from it, neither by Se-*
‘ *nate nor People; that it is one Eternal, and the*
‘ *ſame always to all Nations; ſo that there is not*
‘ *one at* Rome, *and another at* Athens: *Who-*
‘ *ſo obeys it not, muſt flee from himſelf; and*
‘ *in this is greatly tormented, altho' he ſhould*
‘ *eſcape all other Puniſhments.* *Plotinus* alſo

'calls him *Light*, ſaying, *That as the Sun can-*
'*not be known but by it's own Light, ſo God*
'*cannot be known but with his own Light. And*
'*as the Eye cannot ſee the Sun but by receiving*
'*it's Image, ſo Man cannot know God but by*
'*receiving his Image; and that it behoved*
'*Man to come to Purity of Heart, before he*
'*could know God*, calling *Him alſo Wiſdom*,
'a Name frequently given him in Scrip-
'ture: See *Prov.* 1. 20. to the End, and *Prov.*
'8. 9. 34. where *Wiſdom* is ſaid to cry, in-
'treat and invite all to come unto her:
'And what (ſays he) is this *Wiſdom* but
'Chriſt? Hence ſuch as came among the
'Heathens to forſake Evil, and cleave to
'Righteouſneſs, were called *Philoſophers*, that
'is, Lovers of *Wiſdom*. They knew (ſays
'he) this *Wiſdom* was nigh unto them, and
'*that the beſt Knowledge of God and Divine*
'*Myſteries was by the Inſpiration of the Wiſdom*
'*of God*. *Phocylides* affirmed, that *The Word*
'*of the Wiſdom of God was beſt*; his Words in
'the *Greek* are τῆς σοφ, &c. as in the Apology,
'*Page* 192.

To which let me add, *Hierocles* ſays, that the Soul is almoſt irreſiſtibly born down to Evil, by the Weight of Paſſions, which obſtruct her Flight upwards. *Aur. Car.* 77.

Tully aſſerts, that there never could be any truly great Man, without extraordinary and ſupernatural Aſſiſtance, *Nemo unquam Vir magnus ſine* Divino Afflatu *fuit*. Which Divine Breathing, or Communication of the Spirit of God, to the Spirit of Man, was like-

likewiſe acknowledged by many others among the Heathen.

So much more excellent and juſt were the Notions and Apprehenſions of thoſe truly rational and unbyaſſed Philoſophers, concerning the Fall of Man, and his Propenſion to Evil; and the Neceſſity he lies under of ſupernatural Influences for his Recovery and Returning to God; than are thoſe of *T. Chubb* and his Adherents; who I take to be but meer Pretenders to Reaſon, as well as Chriſtianity.

Next I ſhall take Notice of *T. Chubb*'s Appeal, *Page* 29, which I take to be very ridiculous, weak, and trifling; for he ſays, 'I appeal to all Mankind, whether they 'do not experience in themſelves a Power and 'Liberty, ariſing from their natural Com-'poſition, to ſpeak the Truth or a Lye, 'to do Good or Evil in all the Branches of 'it, as the Occaſion ſhall offer, whether it 'regards their Duty to God, their Neigh-'bour, or themſelves.

I anſwer; Tho' all Men experience in themſelves a Power and Liberty to do good; yet that they ſhould experience, that this *ariſeth from their natural Compoſition*, and not from any Influence and enlivening Aid of Jeſus Chriſt, their Saviour, contrary to the Senſe and Feeling, as well as Faith, of Chriſtians in general, is very marvellous and monſtrous. And if true Chriſtians, before he, or any Body elſe, hath made *Pelagians*, *Socinians*, or *Deiſts* of them, are to determine

mine this Appeal, he may reſt ſatisfied they will vouch their Experience againſt him. And thus is anſwer'd, what he ſays in *Pages* 29, 30, 31, 32, 23, 34, and Part of 35, till he cometh to another Appeal, *viz.*

'I appeal to all Men, and particularly to 'all thoſe who pretend to be under the In-'fluence of ſupernatural Light, whether the 'Text I have here produc'd, does not ne-'ceſſarily and evidently ſuppoſe, that *Cain*, 'and conſequently the reſt of *Adam*'s Poſte-'rity, had a natural Ability to do Good or 'Evil, and was at Liberty for the Choice 'of either of theſe.

I anſwer; They had, and all Men have, an Ability to do good, by Virtue of the Influence of ſupernatural Light and Power communicated to them by God the Father through our Lord Jeſus Chriſt his Son, and were, and Men now are, at Liberty for the Choice of Good or Evil; and ſo God is not charged with Fooliſhneſs, upon the Hypotheſis of the Influence of a ſupernatural Light, as acting an unequal Part with his Creatures, as he vainly ſuggeſts, *Page 36.* And I take it, that what *R. B.* ſays, in divers Places of his Apology, concerning the Paſſiveneſs of Man, under God's Operations, reſpects only the Manner of his receiving ſupernatural Influences, and quickning Aid from Jeſus Chriſt, to reſtore him to the Liberty of *voluntary Agency*, and of becoming a Co-worker with God, and thereby entitu-

ling

ling himſelf to Reward, by performing every Branch of Goodneſs that will render him acceptable to his Maker. And his having receiv'd ſuch Power and Liberty from God, by *ſupernatural Influence*, can no more render the good Works he does, by Virtue thereof, *not rewardable*, than the receiving the natural Compoſition and Abilities he has from God, can render the ſuppos'd good Works that *T. C.* pleads for, which he does by Virtue thereof, *not rewardable.* And thus Man is not render'd by *R. B.* as a meer Machine, or Piece of Clock-work, that has nothing to do in it's own Motion, as *T. C.* falſely ſuggeſts, *Pages* 20, 21. And thus alſo is anſwer'd his impertinent Reaſoning, in *Pages* 36, 37, 38.

In *Page* 39, he ſays; 'If it ſhould be farther urg'd, that Man does not receive any 'Addition to his Compoſition, neither does 'God act without the Agency of Man; but 'God co operates with Man, and thereby 'enables him to perform that Good, which 'without ſuch a Co-operation he could not 'do. I anſwer, (ſays he) that this may be 'the Caſe in *ſome Inſtances*.

On which I obſerve, If this be the Caſe in *ſome Inſtances*, that God enables Man to perform that Good, which without ſuch Co-operation he could not do, then his Hypotheſis of the Ability of the natural Man, to perform every Branch of Goodneſs, without *ſupernatural Help*, is overturn'd by himſelf; and all his Reaſonings and Arguments, built

on

on that Hypotheſis, vaniſh like Smoke. This ſhews the Amuſements and Confuſion of his own Scheme, and not that of *R. B*'s, which he unjuſtly charges it with. And hence alſo the Reaſonableneſs of Chriſtianity; the Need of Salvation by Jeſus Chriſt; the Neceſſity of his ſupernatural Light and Power, and the whole Goſpel Oeconomy, evidently appear. And thus I think, *T. C*'s Reaſoning, in *Pages* 40, 41, 42, appears to be beſide the Purpoſe.

In the latter Part of *Page* 43, *T. C.* ſays; 'If by giving a Diſpoſition, is meant, the 'preſenting ſuch Motives to the Mind, as 'are neceſſary to excite to a right Action; 'and that ſuch Actions cannot take Place, 'except thoſe Motives are thus preſented.' To this he ſays, 'I anſwer, it is true that a 'good and virtuous Action cannot take 'Place, without a proper Motive to excite 'It: And that God may, *in ſome Inſtances*, 'kindly interpoſe, and by a *ſupernatural* 'Operation, preſent ſuch Motives to the Mind 'as aforeſaid; and likewiſe, that thoſe Motives may be the Ground or Reaſon of 'ſuch good Actions. But then it is to be 'obſerv'd, that ſuch a *ſupernatural Operation* 'is not always neceſſary to the Production 'of Good.

Anſwer. If he allows ſuch *Operations neceſſary* to the Production of *ſome Good*, 'tis enough to overthrow his Scheme of the *Self-ſufficiency* of human Nature, without *Divine Illumination*.

In

In Page 44, he ſays, 'When that is the 'Caſe (*viz.* that the Uſe of our natural Fa-'culties be perverted by ſome falſe Princi-'ples of Religion, or the like) then indeed 'there needs a *ſupernatural Operation*, or ſome-'thing ſtronger (if ſuch a Thing can be) to 'remind us of the Fitneſs or Unfitneſs of 'ſome Actions; and ſo to reduce us to a 'right Exerciſe of our Faculties.

And in *Page* 45, I ſay, (ſays *T. C.*) 'When 'our natural Faculties are thus miſled by '*Paſſion*, *Superſtition*, and the like, then (if 'ever) a *ſupernatural Operation* is neceſſary 'to remind us of the Fitneſs or Unfitneſs of 'ſome Actions.

Anſwer. His allowing that when our natural Faculties are miſled by *Paſſion*, *Superſtition*, and the like, then (if ever) a *ſupernatural Operation* is neceſſary. Nay, in Caſe of our natural Faculties being perverted by ſome falſe Principles of Religion, or the like, 'Then indeed (ſays he) there needs a *ſuper-'natural Operation*, or ſomething ſtronger (if 'ſuch a Thing can be) to remind us of the 'Fitneſs or Unfitneſs of ſome Actions. I ſay his allowing, or rather maintaining this, will take in moſt, if not all Sorts of Caſes; ſince there are ſuch Multitudes (as I doubt not but he will grant) who are perverted with *falſe Principles* of Religion, and the like; and ſince *Paſſion* hath ſo great a Share in miſleading Men, that there is ſcarce any Vice whatſoever Men are guilty of, in which

Paſſion is exempted. I cannot ſee, notwithſtanding his endeavouring to mince the Matter, but if he here ſpeaks his real Sentiments, he holds *ſupernatural Operation*, tho' in Contradiction to himſelf, as generally neceſſary, even as *R. B.* And therefore, I think, if his Reader takes this along with him, in peruſing of his Book, he will find wherewithal, fully and effectually to anſwer the greateſt Part, if not all, of it.

I ſee nothing after this, but trifling to little Purpoſe, (unleſs it be to his own Contradiction) in *Pages* 45, 46, 47, 48, and 49.

All the reſt of his Book, beſide what is already taken Notice of, till he comes to his Sermon to the *Modern Deiſts*, entituled, *The Glory of Chriſt*, has little in it, but criticiſing upon *R. B*'s Proofs of his Fourth Propoſition; at which he makes but a poor Hand. Let him but conſult *R. B*'s Scheme, without Byaſs or Prejudice, and he will eaſily ſee, that the Scriptures quoted by *R. B.* were brought by him, only, to ſhew what Fruit the Heart of Man brings forth, when it reſiſteth the *ſupernatural Operations* of God; which were given him to ſtate him in a Liberty and Freedom from the *Bondage of Corruption*; and to qualify him for *voluntary Agency*, as to that which is Good. And therefore that *Noah*, and all other Men, before, and ſince the Flood, who became *Co-operators* with God, in his *ſupernatural Influences*, were juſt Men, and perfect in their Generation; and

ſo

ſo excluded from the Number of the Wicked: And then he will ſee the Impertinence of his Quibbles and Pedantry.

He hath given me Opportunity enough, in his Treatiſe, to deal with him for falſe Concords, Inaccuracies, and other trifling Things; which Authors too often uſe to fill their Books of Controverſy with; but as I intended to be as uſeful and ſerviceable as I could to Mankind, in laying before them what I believe to be Truth and Reaſon, ſo I have endeavour'd to avoid that Meanneſs, who am

A Well-Wiſher to all Men,

THOMAS BEAVEN.

FINIS.

24 MA 59